pirrisione. adesp[er]natis p[er] inspiratione[m] a nobis
sis p[ro]clivitate remorsione. Pro quo ibim[us] ad
demones asp[er]a ad loca admissam admiud[...]
vn[de] venim[us] vel ad pena[m]. Pro igne eternu[m] i[n] fin
nito igne mu[n]di n[on] purgatorii. S[ed] i[n] fin[e] ps[alm]a xvi.
s[er]mis hos i[d est] devoret ignis. Ubi vos q[ui] i[n] fin[e]
no[n] timuistis s[upe]r vos q[uia] celestia no[n] curastis
nisi vos q[ui] sp[irit]ualia mi[n]us dilexistis t[er]ra vos
q[uia] p[ro] t[er]ra s[er]vastis ite ergo i[n] igne[m] eternu[m] qui
est v[est]ra domus v[est]ra vestimentu[m] vel lect[us] v[est]ra
deductio igne[m] i[n]q[uam] eternu[m] qui vos puniat sine
i[n]t[er]missione s[i]n[e] reparatione sine fine qui paratus
dyabolo [et] angelis ei[us] cu[m] ibu[n]t hii i[n] suppliciu[m]
eternu[m] clamantes [et] ululantes [et] nullu[m] prorsus
auxiliu[m] h[ab]entes. Quis hanc miseria[m] ad plenu[m]
flere p[otes]t deflea[m]us om[ne]s nu[n]c q[uo]d tu[n]c no[n] p[ro]ficit
q[ui]a nullus rep[ar]at. Ve [...] Noli flere sup[er] mor[tuum] plora
q[ui]a exivit. Ad ut nu[n]c veniat aliq[ui]s ad d[omi]n[u]m q[ui]a
tu[n]c ip[s]e nu[n]c vocat nos usq[ue] ad sic[ut] vitate o[m]nis
emissione a[n]i[m]e de s[er]vitu[te] corporis. Pr[ovi]da. vo. mag.
e. s[ed] no[n] m[agis] si te tu[n]c no[n] exaudiet i[n] iudicio.
Q[u]a[n]tu[m] sit qui a[n]i[m]am salvabit q[uia] qui exerceat
se i[n] op[er]ib[us] m[isericordi]e ad dulcissime alloquit[ur] d[omi]n[u]s
dicens. esurivi [et]c. Pro d[omi]ne q[ua]n[do] te vidim[us] glo[ri]o[sus]
no[n] diffidentes de vobis d[ici]m[us] s[ed] stupentes de mag-
nitudine regni maiestatis v[e]l q[uia] videt[ur] o[mn]e bo[n]u[m]
p[ar]u[m] q[uo]d fecerunt [com]paratione p[re]mii [et] dicit illis. Q[ua]m
uni ex minimis. Pro glo[sa] sup[er] hoc v[er]bo que
p[ro]bat de simili qui calciat pede[m] b[e]n[e] facit capi
ti [et] d[icit] lingua gr[ati]as ago tibi q[uia] calciasti me [et]
sic de ceteris. V[e]n[ite] utiq[ue] veru[m] [est] si liceret po[ssu]m
dicis ut [...] placet ac si ei dedisses cu[m] fame
licu[m] facias ac si ip[s]i [et] sic d[icit] de singulis op[er]ib[us]
m[isericordi]e. Venite ergo b[e]n[e]d[ic]ti [et]c. b[e]n[e]d[ic]ti estis nu[n]c
[et] b[e]n[e] eritis i[n] p[er]petuu[m]. Venite q[uia] s[ecundu]m su[m]ma p[ote]s[tas]
ut p[re]mie o[mn]ia h[ab]eatis. Su[m]ma sapi[enti]a ut p[re]mie o[mn]i
[...] [con]venie[n]tes [...]. Su[m]ma bonitas ut
p[re]mie p[ro] v[est]ro velle [...]. Venite ergo b[e]n[e]d[ic]ti
p[at]ris mei [et] tu[n]c de loco iudicii [christ]e redit [et]
ducet simul om[ne]s s[an]c[t]os suos i[n] gl[ori]am eternam
locans unu[m]q[ue]mq[ue] p[ro] merito suo [et] sic s[em]p[er] cu[m] d[omi]no
erunt i[n] eternu[m] i[n] gaudio [et] o[mn]ia que desiderari possunt
accipient ab ip[s]o [et] de ip[s]o q[uia] erit ad o[mn]e desideri
u[m] [et] ad o[mn]e gaudiu[m] s[an]c[t]i[s] c[ar]itate. feli
citate [et] copia [et] ita erit deus o[mn]ia o[mn]ib[us]. Veni
te ergo b[e]n[e]d[ic]ti p[at]ris mei. Ad gl[ori]am ha[n]c p[er]ducat
nos qui e[st] [...] [et]c. [et]c. Amen.

Estote ergo p[ru]dentes sicut serpentes [et] simpli
ces sicut columbe. In v[er]bis ev[angelii] p[ro]positis
nos hortat[ur] om[ne]s d[omi]n[u]s ad duo. P[ri]mo hortat[ur]
nos ad p[ru]dencia[m] serpentina[m]. Secundo ad simplici
tate[m] columbina[m]. Ad p[ru]dencia[m] serpentina[m] horta
t[ur] cu[m] d[icit]. Estote prudentes sicut serpentes. Ad
simplicitate[m] columbina[m] cu[m] addit [et] simplices
sicut columbe. P[ri]mo dico hortat[ur] nos d[omi]n[u]s ad
p[ru]dencia[m] serpentina[m] cu[m] d[icit] estote ergo p[ru]dentes
s[icut] s[erpentes]. Notand[um] a[utem] q[uod] serpens h[abe]t t[ri]a[m] p[ru]dencia[m] p[ri]
ma h[abe]t i[n] ve[n]ias depositione secu[n]da i[n] auris ob
duratione. Tercia i[n] capitis observatione. Hanc
a[utem] t[ri]na[m] ap[osto]li h[ab]uerunt p[ru]dencias ad q[ua]s eciam
habendas i[n]vitam[ur] a d[omi]no. Serpens e[ni]m h[ab]et
prudencia[m] cu[m] senex [et] antiq[u]us effici[tur]. ita quod
vix p[re] senio serpe[re] possit tu[n]c i[n] lapide arctu[m]
querit arctu[m] ita q[uod] vix capud possit i[m]ponere [et]
tu[n]c potent[er] [et] vi magna p[er] foramine se trahit
ita q[uod] tota cutis antiq[ua] i[n] foraminis p[er]ma
neat et sic renovat[ur] ac iuvenescit sic
om[ni]s ho[mo] facere deb[e]t [et] h[ab]ere ha[n]c p[ru]dencia[m] serpen
tis cu[m] ille p[ro] q[ua]n[to] senex [est] effectus [et] i[n] vol[untate]
renovari desiderans p[er] arctu[m] se dimittit fora
me[n] [et] sic renovabit[ur] ut serpens. P[er] cute[m] quid
a[utem] n[isi] antiq[ua] [et] prava [con]suetudo designat[ur] hec
[est] exuenda [et] dimittenda. Ideo ap[osto]l[u]s ait. Exue
me d[omi]ne vetere[m] ho[m]i[n]em. Colos. Ad Ephe. [...] me
no. q. s. d. cat[us] [et] vet[us] ho[mo] est diut[ur]na [et] p[ra]va
[con]suetudo sicut formicari inebriari me[n]tiri [et] i[n]honeste
loqui [et] t[ale]s. De istis fit ho[mo] cora[m] d[e]o miser [et]
antiq[uus]. Ista cutis [est] deponenda p[er] arctu[m] foram
[en] via p[enitenti]e [est] designata ideo d[icit] d[omi]n[u]s arta est
via. que ducit ad vita[m] [et] pauca sunt qui i[n]veni
u[n]t eam ha[n]c via[m] petr[us] [et] paul[us] [et] om[ne]s ap[osto]li ele
gerunt p[er] istud foramine om[ne]s ut renovarent[ur]
t[ra]nsierunt q[uod] [et] nos t[ra]nsire oportet si volum[us] sal
vari. Secundo ostendit serpens sua[m] p[ru]dencia[m] i[n] au
res obstruit h[oc] facit cu[m] ho[mo] advenit [et] ip[su]m
i[n]cantare desiderat ne voce[m] incantatoris au
diat aures obstruit ambas. Ideo d[icit] [...]
[...]. Sicut aspidis surde obdurantis aures
suas que no[n] exaudit voce[m] i[n]cantatoris
sapiens v[er]o una[m] aure[m] t[er]re fingit [et] obstruit
aliam cauda sua sic. Ap[osto]li fecerunt cu[m] in
cantator eos. i[d est] dyabol[us] i[n]cantare volebat
una[m] aure[m] t[er]re affixerunt i[d est] cogitare cepe
runt q[uod] o[mn]ia essent vanitas [et] afflictio [spiritus] sunt.

sicut dr salon. Ho mundu spreuerunt ut delec
tões hui[us] mundi h[abe]re noluerunt q[uia] o[mn]ia noue
runt e[ss]e misericordia. alia vo aure cauda q[ue] ha
erunt. Cauda z finis aial q[uia] n[on] p[ro]cauda nisi fi
nis n[on] sine morte que z finis o[mn]i viuentiu[m]
designat[ur] h[an]c fine i. morte posuerunt i aliam
aure z obstruxerunt q[uia] freq[uen]t[er] cogitabat se
morituros. vn[de] paulus de p[at]rib[us] q[ui] sit fi
nis eor[um] o[ste]nd[it] z d[icit]. Sa finis illor[um] mors z vn[de]
debem[us] scire q[uod] p[er]petuu[m] viue n[on] possum[us].
Ho salon ait. O[mn]is sine exspectam[us] z h[oc] q[ui]
ip[s]e d[omi]n[u]s p[er] os salo[m]o[n]is vn[de]q[ue] q[uo]s hortat[ur] d[icens]. Memo
rare nouissima tua z i[n] et[er]nu[m] n[on] peccabis. Ter.
serpe[n]s h[abe]t p[ru]dencia[m] q[ua]n[do] h[om]o querit ip[su]m occidere
z videt q[uod] euade[re] n[on] p[otes]t cap[ut] suo corp[or]e tegit
mag[is] vult ledi a[n]t p[er]iri i corpe q[ua]m i[n] capite
sacris sic cap[ut] illesu[m] [con]s[er]uauerit eande[m] viuet h[an]c
a[u]t[em] o[mn]es ap[osto]li habuerunt p[ru]denciam mag[is] affe
ctabat ledi p[ro] corpe q[ua]m capite. Sciences.
Ut cap[u]t integru[m] z illesu[m] [con]s[er]uaret q[uo]d q[ue] i[n] cor
pore pateret[ur] uita[m] obtineret. Aliud aut[em]
p[er] cap[u]t n[isi] x[risto] designat[ur]. vt d[icit] ap[ostolu]s. Capud
n[ost]r[u]m x[ristu]s e[st] vt a[u]t[em] cap[u]t illud i. x[ristu]m i[n]te
gru[m] z illesu[m] [con]s[er]uaret p[ro]p[ri]a corp[or]a ad suppli
cia t[ra]diderunt. Ho ne p[er]ire[n]t vt cap[u]t sim[u] ille
sit i. x[ristu]m p[er]manet se ip[su]m suspendi p[er]misit
Paulus decollari. Andreas i[n] cruce suspendi. Joh[ann]es
ew[angelist]a i[n] feruens oleu[m] se demergi. bartholome[us] deco
riari z sic de singulis. Sic o[mn]is h[om]o facere debet
a[n]teq[uam] ledat[ur] cap[u]t. i. x[ristus] corp[u]s ac memb[ri]s sua p[ro]
pone[re] debet v[er]u[m] dom[us]. Estote p[ru]dentes sicut
serpentes. z simplices sicut columbe. Colu
ba d[icitu]r care felle sic o[mn]is h[om]o deo serviens
debet care felle amaritudinis sicut ap[osto]li nulla[m]
h[ab]uerunt amaritudine[m] alicui[us] rancoris et
i[n]uidie adu[er]sus eos qui se angustiauerunt.
Columba i[n] meliora g[ra]na eligens z collig[it]
sic ap[osto]li optimu[m] g[ra]nu[m] elegerunt i. ip[su]m ih[esu]m
x[ristu]m do[minu]m n[ost]r[u]m qui d[icit] se g[ra]nu[m] frumenti. in
tia i[n] ew[angelio] z h[oc] e[st] d[icitu]r. Joh. Nisi g[ra]nu[m] frumenti
i[n] t[er]ra[m] cadens mortuu[m] fuit ip[su]m solu[m] ma
net. ibi d[icit] b[eat]us g[regorius]. Ip[s]e ih[esu]s x[ristu]s erat g[ra]nu[m] mor
tificandu[m] z viuificandu[m] h[oc] g[ra]nu[m] frumenti de
bem[us] cu[m] columba collige[re] sicut ap[osto]li fecerunt
q[uia] p[ro] o[mn]i dulcedi[n]e z suauitate h[uius] mundi
ip[su]m elegerunt q[uia] sup[er] o[mn]ia ip[s]e suauissim[us].
Ho d[icit] p[ro]ph[et]a dauid gustate z videte q[uonia]m

suauis e[st] d[omi]n[u]s z ap[osto]l[u]s ait. O[mn]ia p[ro]bate q[uod] bonu[m]
e[st] tenete. Rogem[us] [er]go d[omi]n[u]m d. ut p[er] i[n]t[er]c[essionem] h[uius]
c[on]f[essoris]. dig. ac. sim. colu. ut ip[su]m qui e[st] sup[er] o[mn]i[a]
optimu[m] eligam[us] h[oc] e[st] ip[su]m deu[m] ut ab ip[s]o nunqu[am]
tollam[ur]. Q[uo]d nobis dignet[ur] p[re]stare d[omi]n[u]s.

Hec accipient regnu[m] decoris z dya
dema sp[eci]ei demanu d[omi]ni. Sap. v. P[er]
mittit diuersa tormentor[um] g[e]n[er]a q[ue] passi sunt. z sec[un]
do accipiet hac mercede[m] z no[n] q[ua]mcunq[ue] s[ed] reg[num]
Considera h[ic] dantis dignitate[m] z doni i[n]mensita
te[m] z accipientis v[t]ilitate[m] de manu d[omi]ni s[an]c[t]i
bonu[m] ea acceperunt. P[ri]mo exemplu[m] doctrine.
Ip[s]e n. exemplu[m] dedit nobis o[mn]i b[onu]m op[er]is
q[uia] t[ri]a mala sunt i[n] mundo que sunt fo[m]ites omi[um]
pecc[atorum]. vt d[icit] Jo. O[mn]e q[uod] e[st] i[n] mundo [con]cupiscen[tia] car
nis e[st] [con]cupiscen[tia] oc[u]lor[um] z sup[er]bia vite [con]tra hec
t[ri]plicem exemplu[m] se nobis d[omi]n[u]s p[ro]posuit p[ri]mo
accipe exemplu[m] humilitatis [con]tra sup[er]bia[m]. Jo. Ex[emplu]m
dedi vobis ut q[ue]madmod[um] z c[etera]. hec e[st] illa humili
tas que se usq[ue] ad morte[m] humiliauit. ut d[icit] ad
phil[ippenses] humiliauit semetip[su]m usq[ue] ad morte[m] mort[em]
a[u]t[em] crucis. Hac p[ri]mo accepit. M[atthei] xxvi. Accip[i]
ens calice[m] g[rati]as eg[it]. Sic tu accipias z dicas
Calice[m] salutaris accipia[m]. q[uod] si no[n] fecis sui dig
n[us] n[on] e[ss]e eis v[e]n[it] ait. Qui no[n] accipit c[ru]ce[m] z se[quitur] z
a[li]u[d]. Tota vita x[risti]ana si s[ecundu]m ew[angeliu]m vixit crux z
martiriu[m] e[st]. Hic ew[angeli]u[m] viue z humilit[er]. M[atthei]. Dis
cite a me q[uia] mitis su[m] z humil[is] corde. S[ecund]o accipe ex[emplu]m
castitatis [con]tra luxuria[m]. Jo. Ex illa hora accep. e[am]
dis[cipulus] ioh[annes] i[n] sua. Thobie accipe v[ir]gine[m] cu[m] timore
d[omi]ni hoc m[eri]tu[m] placet deo. s. castitas t[ua]. Ter
cio accipe exemplu[m] caritatis [con]tra auariciam
Jo. Cu[m] dilexisset suos usq[ue] i[n] fine[m] dilexit eos
i[n] tantu[m] q[uod] o[mn]ia bo[na] sua eis distribuit m[undu]s. Ded
d[eu]s e[ss]e z dedit pl[us] e[ss]e z c. [...] ac vestem inconsutilem
m[at]rem discip[u]lo latus p[er]forari. H[oc] accipe p[ar]ti
cularit[er]. Magnu[m] donu[m] [...] dedit p[ar]te[m] corp[or]is
set dedit se totu[m]. vn[de] [...] a. xi. z co. h[oc] e[st] corpu[s]
meu[m]. Tria h[ic] pon[untu]r effluxus largitas c[aritatis]
accipite. effluxus sanitas z amedicine. Diu[er]si
vitas h[oc] e[st] corp[u]s meu[m]. Sufficiens largitas car[itatis]
q[uo]d dedat h[om]i[n]i sua. s[ed] corpus z a[n]i[m]am. Maior q[uod]
dedat o[mn]i[bu]s caritate[m] s[ed] q[uia] mens h[umana] no[n] po
terat [con]tra e[ss]e. ad ex[e]mp[lu]m dat creator crea[ture]
se ip[su]m dicens. accipite h[oc] e[st] corp[u]s meu[m]. hic
e[st] panis viu[u]s qui de celo descendit. Accipite
q[ui] panes [...] ordeaceos z date illi[s]